

**ASSESSMENT OF COMMUNAL CONFLICT AND CHALLENGES OF  
PEACE-BUILDING EDUCATION IN DEMOCRATIC NIGERIA:  
A FOCUS ON GOVERNMENT EFFICACY**

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**Abstract**

*This study examined communal conflicts and peace-building education in democratic Nigeria, focusing on government Efficacy. It used the key terms to understand the dynamics of communal conflict and the challenges facing peace-building education. With the diverse experience of communal conflict in Nigeria, peace-building education remains vital in resolving clashes in the country. The research method used is the qualitative research design, which engages consultations with publications, articles, government reports, newspapers, and the Internet. Meanwhile, content analysis was applied to the various secondary sources, which were carefully done. The research objectives included identify the conceptual discourse of communal conflict and peace-building education, identify challenges of peace-building education; investigate the sustainability of peace education and internal resources mobilization, and discover the recommendations and suggestions for promoting peace-building education in Nigeria. The result of the study argued that peace-building education demands the serious attention of the government in a non-partisan mediation perspective in Nigeria. It investigated the roles of government in the sustainability of peace education and resource mobilization. In concertizing government efficacy actions, adaptable peace education principles are discussed for resolution within the socio-political space of Nigeria and beyond. The study concluded and recommended that governments and stakeholders can play significant roles in resolving communal conflict and incorporating peace-building education in all spheres of society. The government needs to create a linkage between the various actors, and the community should be strongly built up and see to the efficacy of government intervention in peace education, which is essential in achieving sustainable development in Nigeria.*

**Keywords:** Communal conflict, peace building, education, policy, democratic Nigeria

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**Introduction**

Nigeria is well known in West Africa and is a prime mover on the African continent and globally (Aderibigbe, 2017). The nation, which is fondly called the giant of Africa, is the most populous and is one of the well-endowed countries on the African continent with plenteous natural resources. It comprises multi-ethnic groups (Idahosa, 1997; Aghemelo & Osumah, 2009). Meanwhile, in some regions, communal conflicts lead to fatalities, including the destruction of lives and properties (Brosché, 2015).

One may think that poverty is the greatest obstacle to African development, but as Onwudiwe (2005) emphasizes, the strategic danger to Nigeria's expected rebirth is the

division among the people. The country faced the issue of concern as "one of the potential aspects of instability," based on Porter J. Goss, the former U.S. Director of the Central Intelligence Agency, in his point to Congress (Jolayemi, 2005). He feared that in southern Nigeria, the military struggled to contain militia groups in the oil-producing area, the continued ethnic violence that frequently erupted throughout the country, and the threat of the Muslim population (Iduh, 2011). However, the Nigerian government endures the various challenges that it faces. It has been emphasized that as a political and financial giant in Africa, its future can either be a good example for the continent or a cautionary tale of what happens when the great potential is sabotaged by poor

governance, lack of leadership, and pervasive corruption (International Crisis Group, 2006). Communal conflicts threaten human security and kill thousands of people yearly (Sundberg et al., 2012). This communal violence often triggers civil war (Fearon & Laitin, 2011). Still, communal conflicts are understudied within peace and conflict research (Brosché & Elfversson, 2012). Whereas scholarly research on the civil war has boomed in recent years, mirroring the issue's prominence on the agenda of policy-makers and the development sector alike, the study of communal violence has been behind. Meanwhile, the 2014 World Development Issue from the World Bank will be dedicated to local violence in developing countries (World Bank, 2013). Humanitarian agencies in Kenya, South Sudan, and Nigeria have long recognized violent communal conflict as a critical obstacle to human security and societal development (HRW 2011; UN, 2012; UNMISS, 2012). Therefore, bringing detailed scientific methods into the study of communal conflicts is of scholarly and policy importance.

Peace, unarguably, is the most treasured and the greatest asset of a man. On the other hand, though an unavoidable part of man, conflict is the greatest threat to peace. Peace involves cordial relations with the people around us, whether in a small community or a larger society. It is a known fact that to understand the importance of peace, there must be conflict (Mahmoud, Adeoye & Johnson, 2022). Although conflict is pervasive and a pandemic worldwide, man needs peace for development and advancement. Since the Cold War (1948-1989) stopped, nations, states, and international organizations have continually been involved in peace-building and peace-making to solve national and international conflicts (Cederman & Pengl, 2019). Peacebuilding was added to the political lexicon of governance and states' administration in 1975 when Johan Galtung joined the term in his pioneering work titled "Three Approaches to Peace: peacekeeping, peacemaking, and peace-building." However, the term was popularised in 1992 following the announcement of the then United Nations Secretary-General Boutros Boutros Ghali's laudable program, Agenda for Peace. Since then, "Peace-building" has been a daily used phrase, especially in the face of the continued

threat to the world's peace and sustainability (Adegbami, 2020).

According to Mahmoud, Adeoye, and Johnson (2022), Nigeria has continued to have its fair share of challenges to peace as the nation continues to encounter severe and various shattering conflict situations spawned by the incongruous fusion of multi-ethnic groups into one entity known as Nigeria. For instance, Nigeria comprises over 300 multicultural ethnic nationalities. The consequence of the inappropriate merger is the plaguing sociopolitical, economic, religious, ethnic, and communal conflicts that continue to torment the nation and its inhabitants. Ethnicity, for instance, has continued to undermine the nation's political development and cost the country its economic development. Resource control issues, on the other hand, have bred various militia groups in Southern Nigeria. At the same time, the dreaded Boko Haram in the Northern part of the nation continues to threaten its development and corporate existence as a united nation. Therefore, the study examined communal conflict and challenges of peace-building education in Democratic Nigeria.

### **Statement of the Problem**

The interplay of intractable communal conflict and the arising negative issues on peace-building education needs the proper attention of both government and citizens. Their vulnerability is further increased based on their critical phase of community integration when interpersonal, social, and civil behaviour patterns are shaped and solidified (Bureau for Crisis Prevention and Recovery (2005). This paints a grim picture of the transformation of the economy and attaining sustainable development goals in Nigerian societies. They face a higher risk of future violent conflicts if policies and strategies are not properly implemented to tackle the country's conflict. Peace education may support children's intellectual, social, emotional, and physical development within a framework anchored in basic human values. According to Olowo (2016), when people worldwide comprehend global issues, can handle conflicts amicably, uphold international norms of gender and racial equality, value cultural variety, and protect the society's integrity, they will establish a culture of peace. The research will contribute to identifying communal conflict and challenges

of peace-building education in democratic Nigeria, thereby contributing to the body of knowledge on peace and education. In order to support government agencies in promoting peace in the country and acting as a template for other governments to establish their peace work, this paper offers suggestions for enhancing peace education and promoting government efficacy in resolving and preventing future conflict in Nigeria.

### **Objective of the Study**

The aim of this study was to examine communal conflict and challenges of peace-building education in Democratic Nigeria: a focus on government efficacy. The specific objectives of this study are to:

1. Examine the conceptual discourse on communal conflict and peace-building education in Nigeria;
2. identify challenges of peace-building education in Nigeria;
3. investigate the sustainability of peace building education and internal resources mobilization, and
4. discover the recommendations and suggestions in promoting peace-building education in Nigeria

### **Methodology**

The study used a qualitative research design through consultations with articles, publications, newspapers, government works, and Internet sources. The engagement of the content analysis was applied in deriving information from the secondary sources. Qualitative research is a scientific method of observation to gather non-numerical data. Qualitative research designs are employed across many academic disciplines, focusing mainly on the social and natural sciences; in less educational contexts, application areas include qualitative market research, business and service demonstrations by non-profits, and journalism. The data were presented in the content discourse, allowing for a thorough research work presentation. The sampling strategy for collecting empirical sources was done through the purposive method. The research determined that articles were correctly taken from various online and in-text sources.

### **Theoretical Framework**

The Marxist conflict approach stemmed from the assertion that social relations of production

under capitalism generate two major and distinct classes in society (Anugwom, 2010). The bourgeoisie class is the dominant class (owners of the factors of production), and the proletariat (the subordinate class submits their labour to the previous one to earn a living. Capitalism generates two main distinct classes in society through social relations of production. As a result, there are constant frictions and contestations over issues like what, when, and how things are distributed. The primary tenets of the Marxist perspective are:

1. Man's basic preoccupation is survival, and the safety of material conditions is primal to other states (Oji et al., 2014).
2. The fundamental causes of clashes are founded in the social mix of production, which includes the production and spread of basic requirements of social life decidedly always in favor of the privileged class.
3. That against arising from the interests of the bourgeoisie level and the proletariat, that is, class, is conflict-generating.
4. People's behaviour primarily reflects the social relations of economic production (Akao, 1999; Ogban, 2005; Anugwom, 2009).
5. Groups maintain their distinct cultural values, institutional shapes, and political understanding.
6. Each group tries at all seasons to maintain its included identity,
7. The quest to remain independent of other groups established perpetual friction among them.
8. There are variables of domination and subordination in the same social setting (Otite, 2001).

While the Marxist conflict approach offers valuable insights into communal conflicts and peace-building education in Nigeria, some critiques and suggestions for enhancement include:

1. Consideration of Other Factors: While the Marxist perspective focuses mainly on economic relations and class struggle, it is important to consider other factors contributing to communal conflicts, such as historical grievances, religious and ethnic differences, and environmental degradation.
2. Nuanced Understanding of Class Dynamics: The Marxist perspective assumes a clear

distinction between the bourgeoisie and proletariat classes. However, in Nigeria, class divisions may be less pronounced, and other factors like ethnicity, religion, and geopolitical location may play a more significant role in shaping conflicts.

3. Integration with Other Theories: Combining the Marxist conflict approach with other theories, such as symbolic interactionism or social constructivism, can offer a more comprehensive understanding of communal conflicts and peace-building strategies.

4. Empirical Evidence: To strengthen the applicability of the Marxist perspective, empirical studies should be conducted to examine the specific ways in which economic relations, class struggle, and cultural values contribute to communal conflicts in Nigeria.

5. Policy Recommendations: Policymakers should use the Marxist perspective to inform policies addressing communal conflicts and promote peace-building education in Nigeria. This may include initiatives to reduce economic disparities, promote cultural exchange, and establish inclusive governance structures.

### Conceptual Discourse

**Communal Conflict:** According to Brosché (2015), Communal conflict is defined in this study as a conflict between non-state groups that are organized along with a shared communal identity. This definition deserves some further clarification. Conflict refers to the truth that the parties want to control some disputed and perceived indivisible resources, such as a piece of land or local political power (Brosché & Elfversson, 2012). The groups involved are a non-state community. This means neither actor controls the state, although the state might be an important assisting actor in a communal conflict. Thus, this category of collective violence is more symmetric than local wars. In communal conflicts, no actor is empowered with the government's authority, and none of the parties is in control of the national army. Likewise, the groups are not formally organized rebel groups with standing capacities for violence but only occasionally engage in clashes. The higher level of organization and material power of state-based conflicts means that they mostly (but far from always) have a higher destructive potential and tend to drag on for a more extended period than communal conflicts.

Additionally, the groups are organized along with a shared communal identity. Some would equate the concept of collective identity with ethnic or religious identity. Still, as conceived here, the meaning is purposefully left more open because group identity is considered socially constructed rather than a changing phenomenon. Communal identity is considered subjective group identification based on, for example, a shared history, culture, or core values (Gurr, 2000). Targeting solely on ethnic or religious identity would make the term less flexible and unable to capture other forms of relevant identity. For instance, in some local clashes, the dividing line is between an area's "original" inhabitants and more recent "settlers." This study is seen as a form of communal conflict because people strongly identify themselves (and the "other" group) along this point. This type of division often causes sons-of-the-soil conflicts where the original inhabitants perceive themselves as the real owners of the land (Fearon & Laitin, 2011). In other areas, the main features might be established on one's livelihood, and conflicts sometimes arise, for instance, between groups such as pastoralists and agriculturalists. Livelihood conflicts often occur along ethnic lines because, for instance, pastoralists living together are often from the same ethnic community (Kanicha, 2017). This is not always the case, however. For example, farmers in a rural community might identify as inhabitants of a particular town, whether ethnically homogenous or heterogeneous.

Communal conflicts in Nigeria can be divided into two broad categories:

- Ethno-religious conflicts, attributed to actors primarily divided by cultural, ethnic, or religious communities and identities, such examples of religious violence between Christian and Muslim communities.
- Herder-farmer conflicts especially involve land and/or cattle disputes among herders (in particular the Fulani and Hausa) and farmers (in particular the Adara, Berom, Tiv, and Tarok).

The states most impacted are the Nigerian Middle Belt, like Benue, Taraba, and Plateau (This Day Live, 2015). The violence reached two highs in 2004 and 2011, with around 2,000

fatalities in those years. It showed over 700 fatalities in 2015 alone (Connect Africa, 2021).

### **Peace Building Education**

Peacebuilding to Brinkmann (2006) means transforming from a condition or situation of violence to more political and socio-economic equality, justice, fairness, and security for all within cultural plurality. Brinkmann takes further steps to identify two aspects of peace-building. According to him, the first aspect of peace-building concerns reducing or transforming violence, while the second aspect is about improving on 'existing peaceful activities or encouraging new ones.' It should be noted that timing is imperative in the planning and application of peace-building activities, as some activities will produce positive results very quickly while others will be noticeable in the future (Brinkmann, 2006). Boutros-Ghali (1992) sees peace-building as the channel through which war-affected areas or places are rebuilt. It is a process of identifying and supporting those structures that will enhance, strengthen, and solidify peace to avoid a reversion into conflict. According to Doyle and Sambanis (1999), peace-building depends on the prior achievement of a minimum standard of peace. That is, peacekeeping is the foundation for peace-building. Therefore, failed peacekeeping will have the opposite effect, calcifying a conflict over time and making peace-building impossible (Doyle & Sambanis, 1999).

Access to any peace education program depends on the society's experience where the program would be carried out, whether the community is experiencing conflict or has experienced the conflict, or whether it is a peaceful society. Harris (2004) has identified five types of peace education: conflict resolution education, human rights education, environmental education, international education, and development education. One crucial aspect of the peace education program, which was left out in Harris's (2004) categorization of peace education programs, is cultural education. It is essential because culture describes the totality of people's way of life. Cultural education brings to the fore the shared beliefs and values of a group, a community, or society, which is essential for the living of communities and societies of such generation. Culture, which is the root of cultural education, prescribes the values that society

subscribes to. In this regard, cultural education deals with the exposition of certain beliefs, customs, norms and values, attitudes, and behaviors necessary for individuals' positive growth and development in their cultural environment and outside their cultural background (Zhang, 2019).

Scholars have engaged some classifications on the concepts. Ikechukwu (2014) identified peace-building education as a process of promoting the knowledge, skills, attitudes, and values important to bring about behavioral changes that would enable children, youth, and adults to prevent clashes and violence, both overt and structural, to resolve conflict peacefully and to make the conditions good for peace. Asamonye et al. (2014), referring to Gamut (2004), also explained peace education as an involved attempt to educate children and adults on the nature of conflict and the awareness of peacemaking skills in homes, schools, and societies throughout the world, using all the passages and instrument of socialization. She further states that peace education is about creating, sustaining, and managing positive attitudes to peace among and between diverse levels of society. Peace expresses love, support, unity, and harmonious co-existence. It is the absence of war, injustice, violence, greed, and bad governance. Peace education will enable people to adopt a positive attitude regarding the diverse issues they face and support the development of skills necessary to resolve conflicts peacefully. Peace education is essential for cultivating a culture of peace. Peace education can be delivered formally or informally through media, workshops, conferences, adult literacy programs, and family education (Sheikh & Akhter, 2023).

Culture is not individualistic but conformist as it deals with groups of individuals. Therefore, including culture in a peace education program is essential to foster cultural integration and tolerance between or among diverse cultures and promote unity and knowledge among people in society. Solomon (2002) writes that peace education is unique because it deals with team relations, not individuals. By and large, peace is a culture and a people's way of life, which can be increased or propagated through education as a tool. Therefore, the essence of peace education is to promote the culture of nonviolence instead of the culture of violence

in showing conflict between or among individuals and groups.

**Causes of Communal Conflict in Nigeria**

Nigeria is bedeviled by challenges that lead to many avoidable losses of lives and properties. One of these difficult challenges is communal conflict. In Nigeria, communal conflict is a regular issue that only gains much attention as the thinking of the last incident fades. For instance, the Tiv and Jukun conflict in Taraba and Benue states, Ife and Modakeke intercommunal conflict, Aguleri-Umuleri conflict, clashes between communities in Cross River and Ebonyi states, and landmarks disputes between Enugu and Kogi states' communities (Kamilu, Fapojuwo & Ayanda, 2012; Okuda, 2019; Offor et al. 2018; Aluaigba, 2011). Although these clashes happen sometimes, they are usually fatal in most cases and lead to grievous body injuries, destruction of goods, and displacement of people (Nextier, 2020). For instance, in Anambra state, a communal clash between the Urum and Achala communities reportedly injured several houses. Communal clashes in Nigeria, however episodic, are not a new phenomenon. Nevertheless, the federal, state, and local government has failed to nip the situation in the bud over the years. Governments should examine the intrinsic factors that act as enablers of communal conflicts (Relief Web, 2020). The following are significant causes of conflict, according to Wikipedia Books (2016):

**Land and water:** As revealed by project activities, land and water are the major causes of communal conflicts. This is due to multiple factors: multiple systems of land ownership, frantic attempts at land reform, the seizure of private and public land by successive power-holders, the destruction of legal records, population expansion, forced migrations, and a storm of displacement and returnees. Water is the second biggest cause of disputes. This is because of water's importance both domestically and agriculturally and the disruption of established patterns of supply and demand caused by conflict. The situation has been damaged by poor water management, insufficient irrigation, and environmental degradation.

**Poverty and unemployment:** Poverty and lack of jobs are considered the most significant factors causing local insecurity (Orhero, 2019). Given that unemployed people receive no social

benefits and many have large families to support, its impact is bad and can drive people to desperate measures. Others link unemployment to criminality, disputes, and violence, mostly over resources.

**Family disagreements:** Another primary source of communal conflict is disagreements within or between families. Such disputes can quickly spread to tribes or societies and, in a significant number of cases, relate to women, marriage, forced marriage, or sexual based (Rubini et al., 2023). Violence can come out from the transgression of traditional conjugal norms, such as the provision of dowries, arranged marriage, and the custom of a family supporting a girl for marriage as compensation for a crime. Domestic violence towards women or severely discriminatory treatment is often a cause and consequence of family, tribal, or community disputes.

**Tribal and ethnic disputes:** Nigeria has different ethnicities, and this diversity hinders social cohesion in some areas. Although a good sense of national identity, ethnic and tribal affiliations have long been important.

**Displacement:** Waves of displacement, including internally and beyond, have put additional weight on communities that have been forced to accept large numbers of newcomers or returnees. Disputes arise when returnees push to reclaim their land or other property, and social and cultural hardness can be caused because many returnees acquire different attitudes or mindsets due to their experiences overseas.

**Local government capacity:** The need for better institutions in local government and accepted processes for managing civil affairs is inherently destabilizing (Amah, 2017). This is compounded by the fact that Nigerian civil society still needs to be well-established. This, and the lack of physical and human resources, has rendered the local government open to exploitation. Thus, the abuse of strength at a local level, criminal or other illicit objective, is also one of the causes of regional disputes.

**The Implication of Peace-building Education in Nigeria: A Government Efficacy Action**

Peace education and peace culture are vital in training centers because Nigerian society is sometimes infested with threats of violence

(Enaigbe & Igbino ghene, 2016). As surrogate parents, educators promote peaceful coexistence among young people by resolving conflicts justly in class (Bala & Beetseh, 2022). Mutual respect, tolerance, and observance of children's rights help create love, happiness, and a conducive atmosphere for teaching and learning. Jimba, Agada, and Inyang (2020) stated that children, including adults, learn peace culture through discipline, avoiding aggressive tendencies, and developing team spirit through school academic activities—peace education helps create democratic leadership in the level, order, gender equality, and healthy interactions. Peace education and culture are global targets capable of achieving quality economic output and good technological and social development (Bala & Beetseh, 2022). Therefore, imbibing a peace culture in young people is the root of quality human resources, development, and peaceful coexistence. Adeg bami (2020) states that Nigeria needs peace and peace-building education for many reasons. Some of the reasons can be summarized as follows:

1. For national integration and cohesion
2. To be able to shape a formidable force against external aggressors continually
3. To reduce hunger and possibly eradicate all forms of poverty from its environments
4. To maintain its record as the most populous nation in Africa as well as the most diverse nation in the world
5. To improve its citizens' life expectancy
6. To be able to keep and enhance the existing infrastructural amenities
7. For political and socio-economic development and general growth of the nation
8. For the protection and preservation of its environment against pollution from war equipment

The relevance of peace-building education to an individual, the family, the society, and the world mostly manifests itself in the total removal or reduction in the rate of crime, such as inner-tribal and religious disunity within the nation, militancy, occultism in educational institutions, stealing, political crisis, rape, and killings. Others include hatred, prejudice, pride, and murder, which peace education can replace with love, patience, tolerance, dialogue, and

understanding—these foster peace and unity (UNICEF & Innocenti Insight, 2000).

### **Challenges of Peace-building Education in Nigeria**

The issues of inadequate knowledge about peace-building education and its objectives by both the professional, members of the general public and government is a concern. In other words, there are needs to be more expertise and capacity for peace education to be made available in most parts of the Nigeria. Baldo and Fumiss (1998) ascertained to this. In their words, peace education is most effective when the skills and knowledge of peace and conflict resolution are learned and known by the planners and implementers. This implies that the policy makers clearly show how the program will be conducted and how it will be modeled by the school in which students are taught. Of course, school managers and teachers are the key actors in implementing these; they cannot give what they do not have.

1. Lack or poor acceptability of the peace education topic by government and community in Nigeria. Adeleke (2010) opined that if the Nigerian government accepted peace-building education as it is being talked of, the rate of insecurity would have been reduced to its barest minimum, and that legal or pragmatic efforts would have been in place to enforce it.
2. Lack of political will to adopt it as part of the education policy despite the increasing appreciation of its positive impact on the psycho-social behavior of children who have already benefited from the program.
3. Inadequate funds, especially funding dedicated to peace education, is a significant problem. Yepwi (2007) posited that: money is a crucial input of any educational system. It provides the necessary purchasing power with which education acquires its human and material inputs. With too little money, education can be helpless. With an ample supply, its problems become more manageable even though they do not vanish.
4. Another challenge is the lack of an appropriate and comprehensive peace education curriculum that can be used to suit the need of the country. Several



countries have developed a peace education curriculum for schools, usually involving communication, cooperation, problem-solving, etc. Without this the objectives of peace education would not be achieved. Bar-Tal and Rosen (2009) stated that to achieve the objectives of peace education, a school system has to be ready for drastic changes, including setting educational goals and designing new curricula. Also, (re) writing school textbooks, developing instructional materials, and training teachers to create a school climate conducive to peace education.

5. Furthermore, parents and guardians are often reluctant to actively support their children and wards to participate in peace education programs and activities. Socialization began at home and was nurtured by the school. Deutsch (1993) argued that besides the school, the family is another essential institution that influences children's concepts of hate and love. He argued that a cooperative learning environment, conflict management initiative, the constructive use of controversy, and the establishment of resolution dispute centers in the family and schools would enhance a productive relationship that will help prepare children to live in a peaceful world.
6. The methodologies currently used in formal learning in schools contrast with the peace education approach and tools that emphasize learning, critical inquiry, and discovery method than the competition learning approach. Abida (2013) opined that it is the responsibility of every teacher to introduce experience-based learning, teamwork, and discussion methods in classroom lessons. Teachers should not common the teaching-learning situation but rather promote an open atmosphere for discussion in which students feel free to participate. The student should learn to take up independent viewpoints and contribute towards solving problems and resolving conflicts. Teachers thus take the role of learning tutors rather than the transmitter of knowledge. These methods, if carefully followed, will

foster peaceful education at the secondary school level.

### **Sustainability of Peace Education in Nigeria**

For the sustainability of peace education in Nigerian communities, all state and non-state actors who provide supportive roles to its continuity must be engaged in the design and implementation of the program (Adaja & Olajide, 2022). First, it requires continuous technical expertise and advice from education professionals who will guide the contextualization and adoption of the program to impact targeted institutions. Secondly, it requires the development of a curriculum that is easily adaptable to the program's environment. This will be further enhanced by reviewing prevailing policies in Nigeria to accommodate peace education as a compulsory school learning subject (UNESCO, 2023). This will necessitate that people adopt it as part of the broad curriculum of learning in schools, either as an integrated or independent subject. An essential component of the new educational policy will also require revising the teachers' training modules to include peace education as an elective area of specialization in teacher training colleges (Hamman, 2017). State support for implementing peace education calls for mutual agreement among stakeholders. The opportunity for learning through continuous training and support for peer support groups such as peace clubs, peer mediators, or crisis managers ensures the development of a critical mass of young people (West Africa Network for Peacebuilding, 2012). Also, the developed culture of conflict resolution skills and management engages in non-violent approaches and solutions to emerging threats to violent conflicts in their communities (Leicht et al., 2018).

Educational centers and institutions play a significant role in the sustainability of peace in Nigeria. As a result, it can contribute significantly to peacebuilding and national cohesion in the country. Increased efforts ought to be made in the educational system to foster a culture of peace (Attoe, 2022). Putting peace and conflict resolution into the curricula will teach young people socio-emotional skills, mindfulness, communication strategies, and other tried-and-true peace-building methods. This will contribute to a decrease in communal conflict and other strife in the country.



### Internal Resources Mobilization

This provides an opportunity for the mapping band to consider alternative local resources. It focuses on available assets or options which can be harnessed to support and sustain the program. It also entails non-financial resources such as the school administration, children or students as volunteers of the peace support groups, and the teachers trained with the capacity for oversight of the program in their respective institutions (Robiollé, 2013). It also involves the engagement and support of stakeholders who can be sensitized and mobilized to provide financial resources through additional payment of fees to subsidize the activities of the peace support groups for their seminars, stationeries, information, education, and communication materials. School administrators committed to the program's goals in their communities will likely dedicate a part of their annual school financial allocation to its continuity. The government and people can also organize community fundraising events such as peace festivals, special seminars, and sporting events for peace to raise funds for the continuity of the program in their communities. These events have the dual purpose of publishing the program and creating a positive image of the program within the society or community and its impact on transforming the children as change agents. This could be an annual event that could sustain the program's activities in the school. Successful internal mobilization requires high openness, communication, and accountability.

### Conclusion

Peace is man's greatest asset, and Nigeria has continued to have its fair share of challenges to peace-building. The nation continues to encounter severe and various shattering communal conflict situations spawned by the incongruous fusion of multi-ethnic groups into one entity known as Nigeria. At the same time, Nigeria needs peace for national cohesion and integration. Socio-economic and political development, ethnicity, struggle to control the nation's resources, creation of Local Government Areas, land ownership issues, religious intolerance, and youth unemployment/ restiveness have continued to militate against peace-building. The study concluded that since peace and peace-building education are essential ingredients for national

cohesion and integration, socio-economic and political development, 'peace education and culture of peace must be maintained. All peace-building stakeholders must stand up to curtail all issues that can lead to a reoccurrence of conflict. At the same time, youth must be effectively engaged, allowed to participate in government policy decision-making, and actively involved in peace-building.

### Recommendations

The following recommendations were proffered in curbing communal conflict and improving peace-building education in Nigeria:

1. Policymakers in conflict management should revitalize peace education all over the country for effective administration devoid of violence so that effective teaching and learning geared towards changing the behavioural patterns of the people will take place.
2. Community leaders should sensitize the people to the danger violence, crisis, and clashes on properties pose to society's unpleasant consequences that offenders face.
3. Government and stakeholders should also make conscious efforts to formally and informally campaign against indiscipline and re-orientate parties to embrace peace wherever they are found.
4. Education policymakers should put machinery in place to review the curriculum to allow peace education and civic development to effectively re-channel their energies, reducing violence in communities.
5. The government and other religious leaders must provide materials/pamphlets on peace and related files to communities to appreciate a peaceful and harmonious existence in realizing optimal sustainable peace.
6. Parents should put all hands on deck to always drum into the ears of their wards/children the virtues of honesty, peace, and unity for the family, school, and society to benefit.
7. Policymakers should plan for peace education and peace culture in schools and provide adequate supervision for implementation.
8. Human rights law should be enforced to curb barbaric actions in communities in Nigeria.

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